DOCUMENT RESUME

ED 189 977 HE 012 904

AUTHOR Mohrman, Kathryn, Ed.
TITLE Religious Studies.
INSTITUTION Association of American Colleges, Washington, D.C.
PUB DATE Jun 80
NOTE 19p.: Sponsored by the Council of Protestant Colleges and Universities Fund.
AVAILABLE FROM FORUM, Association of American Colleges, 1818 R Street, N.W., Washington, DC 20009
JOURNAL CIT The Forum for Liberal Education: v2 n8 Jun 1980

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Church Related Colleges: *College Curriculum: *Course Descriptions: Higher Education: Liberal Arts: Private Colleges: *Religion: *Religious Education: State Colleges
IDENTIFIERS Bates College ME: College of Saint Catherine MN: College of Wooster OH: Dallas County Community College District TX: Luther College IA: Pomona College CA: Saint Johns University MN: Saint Olaf College MN: Stanford University CA: University of California Santa Barbara: University of Pennsylvania: Wesleyan University CT

ABSTRACT

An essay on the study of religion at the college level and descriptions of nine programs of religious studies are presented. The essay by David C. Smith suggests that while traditional goals continue to be important, especially in church-related colleges, religious studies has expanded to include insights and materials from such disciplines as literature, music, history, and the sciences. Religion programs now incorporate the traditions of many cultures, from Japan and China to Native American and preliterate societies. The following institutions' religious studies programs are described: Stanford University; Wesleyan University; The College of Wooster; Dallas County Community College District; University of California, Santa Barbara; Bates College; University of Pennsylvania; Pomona College; and a cooperative program at St. Olaf College, Luther College; College of St. Catherine; and St. John's University. A list of resources and additional programs is included. (SW)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

The Forum for Liberal Education

forum

June 1980
Volume II Number 8

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

Religious Studies: After the Creation
David C. Smith 1
Stanford University 3
Wesleyan University 4
The College of Wooster 5
Dallas County Community College District 7
St. Olaf College
Luther College
College of St. Catherine
St. John's University 8
University of California, Santa Barbara 10
Bates College 11
University of Pennsylvania .. 12
Pomona College 13
Additional Programs 15
Resources 17

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

aac

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

aac

Association of American Colleges
1818 R Street, N.W.
Washington, D.C. 20009
(202) 387-3760

ED189977
HE 012 904

Religious Studies

Since the founding of Harvard College in the seventeenth century, the study of religion has been central to liberal education. Many colleges have had the preparation of clergy as a major institutional mission; others have served the spiritual needs of the young people of certain denominations. Often colleges were created to maintain the religious heritage of recent immigrants from Europe. Many college presidents, from colonial days to the present, have been trained in theology and religion, reinforcing the link between higher education in general and the study of religion.

As David Smith's essay points out, the study of religion has changed in recent years. While traditional goals continue to be important, especially in church-related colleges, religious studies has expanded to include insights and materials from such disciplines as literature, music, history, and the sciences. Religion programs now incorporate the traditions of many cultures, from Japan and China to Native American and preliterate societies.

The nine programs featured in this issue of the Forum *reflect the diversity of religious studies. Programs include a community college district with substantial audio-visual activities, large public universities with a wide range of courses, small liberal arts colleges with programs reflecting their own institutional histories, and several programs with field experience terms and community service. This issue also provides a list of additional institutional programs and bibliographic resources for those persons interested in learning more about religious studies in higher education.*

Religious Studies: After the Creation

by David C. Smith
Executive Director
Society for Values in Higher Education

The teaching of religion has long been a part of the liberal arts curriculum in private and church-related colleges and universities in America. Well into the twentieth century, it was widely assumed that the educated person would have a knowledge of the Greek and Hebrew scriptures, the history and current status of major Christian beliefs, and the intellectual arguments for them. Seminary-educated faculty, administrators, and chaplains (frequently with teaching appointments) reinforced the link between engaged intellectual inquiry into these matters and questions of personal commitment.

The contemporary study of religion at colleges and universities still owes much to this historical background and these curricular antecedents. In spite of the shift toward a secular vision of life, learning and institutional mission, courses based upon Biblical texts, for example, still generally form a central

This publication is made possible by a grant from the Council of Protestant Colleges and Universities Fund

part of religious studies curricula. Enriched by the heritage of highly technical research scholarship, specialists in Biblical studies—often with seminary as well as graduate degrees—are found on almost all religious studies faculties. College chaplains continue to teach at many schools. In other cases, persons with primary teaching responsibilities in religious studies also fulfill chaplains' obligations.

Beyond this evolution of traditional patterns, religious studies have been profoundly shaped over the last thirty years, both intellectually and institutionally, by continental philosophical and theological thought. Intellectually, the continental tradition has offered exciting and sophisticated ways of studying human religious experience. The focus upon human experience, in turn, has advanced the claim that religious studies deserve, indeed require, a place in public as well as private colleges and universities aspiring to comprehensive reflection upon human possibilities.

Many scholars of religious studies would disagree with the claims of Paul Tillich concerning the nature of religion, but there is little doubt that his thought and personal influence were enormously important in setting new directions for scholarship and teaching. Tillich maintained that religion was not one particular area or facet of human cultural life, but the dimension of *depth* in all significant experience. All cultural creations—art, philosophical and theological systems, laws, ideologies—expressed consciously or unconsciously an ultimate concern. It was the task of religious studies to consider these phenomena with regard to the ultimate concern they express, and to get at the deepest levels of existential meaning. Tillich's "theology of culture" thus opened religious studies to literature, art, philosophy, psychology—all aspects of human creativity. Seen in this fashion, Marx, Camus, and Picasso would hold as much promise of directing us to the core of ultimate meaning as would St. Paul, Milton, and Rembrandt, and now the former appear regularly and prominently in religious studies syllabi. Organized around various themes of deep human concern as well as around comparative and specific studies of the teachings and practices of the "religions," undergraduate courses in religious studies encompass an overwhelming diversity of materials.

Not surprisingly, scholars of religious studies frequently prepare themselves in an interdisciplinary fashion for their teaching, joining a specific sensitivity for symbols of ultimate concern with thorough academic work in art, literature, psychology, or (more traditionally) philosophy or history. In part because of this broad preparation, scholars in religious studies have taken the lead on many campuses in establishing new interdisciplinary programs, including black studies, women's studies, and area studies.

On the organizational side, the establishment in the 1960's of departments of religion studies at public universities—upheld in a Supreme Court decision—was of great importance. Schools such as Indiana University, the University of North Carolina, the University of California at Santa Barbara, and Florida State were soon recognized as leading departments. Moreover, the prospect of opening the entire sector of public education, enhanced by the general optimism about growth of higher education in the 1960's, created a brief euphoria in religious studies.

The study of non-Western religions also grew rapidly in the late 1960's, as students searched for alternatives of ultimate meaning outside of the Western traditions with their apparent bureaucratic-technological cultural implications. In retrospect, while there has been a steady growth of scholarship and translation of texts of the non-Western religions, the relatively small number of research scholars with mastery of the original languages makes for a fairly narrow base upon which to base the overall discipline. Nevertheless, world religions have become a permanent part of the religious studies curriculum, complementing the older focus on Jewish and Christian traditions. Religious studies, however, seem to be returning without apology to a focus upon the problems of Western culture and symbolism. Jacques Lacan and Jacques Derrida appear to enjoy some current popularity among educators in the linking of literary studies with religious concerns. Paul Ricoeur's work on hermeneutics is a more substantial and enduring influence upon wide segments of the discipline, drawing together the concerns of Biblical studies with those of theology and religion and culture.

In recent years, the rate of growth of religious studies has decreased. Enrollments at some institutions have fallen. Some of these problems are common to those of the humanities in general and other difficulties result because religious studies is still a new "discipline"; on the whole, however, the achievements of the last twenty years have been impressive. The American Academy of Religion, the Society for Biblical Literature, and numerous professional organizations for scholarly specialties have made a particular contribution to consolidating these gains through their meetings, journals, and monograph series. An umbrella organization, the Council on the Study of Religion, publishes a full calendar of various professional activities, regular articles on developments in the various fields, and advertisements of teaching opportunities. The major sections of the AAR suggest the current scope and major alignments of scholarly interests: Biblical Literature, Comparative Studies in Religion, Ethics, History of Christianity, History of Judaism, North American Religion, Philosophy of Religion, Religion and the Social Sciences, Theology and Religious Reflection, Women in Religion, and Arts, Literature and Religion.

■■■

What does the future hold for religious studies? Some scholars feel that the time has come to clarify further the identity of religious studies as a discipline. In this regard, some of the strengths of religious studies also have a weak side. Tillich wrote, "Religion does not need to seek a home. It is at home everywhere, namely in the depth of all functions of man's spiritual life." Yet, the *discipline of reflection* may need a more clearly defined home. One must be concerned that the interdisciplinary exuberance of scholars of religion does not detract from, or become a substitute for, the further establishment of the discipline. The task remains to demonstrate the concrete achievements of *this* discipline (as opposed to borrowed literary, historical, or philosophical methodologies) to human self-understanding.

The organizational challenges are similar. At many smaller liberal arts colleges, religious studies are grouped with philosophy in a joint department. A variation of this model has been adopted by some public colleges and uni-

versities, where new offerings and faculty in religious studies have been placed within philosophy departments as matters of efficiency, with the bonus of disarming the suspicion of sectarianism. These models of organization were originally a reasonable response to a pattern of faculty and student interests in both metaphysics and ethics, where there was an overlap and interplay of philosophical and theological concerns. Hegel, Marx, Kierkegaard, Nietzsche, and Heidegger, for example, figure as prominently in religious studies courses as in philosophy.

But the model of the joint department continues to pose difficulties and the rationale for the philosophy-religion connection is increasingly problematical, except as a matter of administrative convenience and budgetary saving. As the discipline of religious studies matures, it turns increasingly to the social sciences, literature, and the arts for its data and many of its methodological starting points, while philosophy has moved more toward the natural sciences for its paradigms and problems. Thus, one can no longer assume that majors in religion have common interests with students of philosophy.

One can hardly expect that the pattern of joint departments will be broken in the near future, but the hyphenated existence of religious studies remains a problem in the "real world" of departmental politics and prestige. In fact, as cutbacks take place, independent departments of religion have been among the first to go, melded with classics and foreign languages into skeletal humanities programs or turned over to philosophy. The question of the proper administrative shelter for religious studies is a major issue for the next decade.

Finally, a word on enrollments. Religious studies is the sort of major which students tend to select *within*—and not before—exposure to genuine liberal learning. Religious studies demand the maturity of considerable reflection upon one's own experience at its deepest levels. The greatest damage to religious studies would occur if staffing and programming in this area were to be based primarily upon the indicated major preference of entering or first-year students. On this score, the future of religious studies depends upon sensitive administrators who will see the advancement of this broad and basic inquiry as a test case in the defense of truly liberal learning.

Stanford University
Department of Religious Studies

Designed to give students a broad understanding of the religious aspects of human experience, Stanford University's undergraduate religious studies program features an interdisciplinary investigation of many traditions, ranging in time from ancient periods to the present, and in location from East Asia to the Mediterranean, Europe, and the United States. The curriculum combines studies in religion, philosophy, foreign languages, sociology, and psychology to provide a critical examination of the history, literature, thought, social structures, and other cultural forms of various religious faiths.

While the Department of Religious Studies, established in 1973, is a relatively new campus department, the study of religion at Stanford has long been part of the curriculum. Since the late nineteenth century it has often been of concern to scholars in several disciplines, as in the case of William James, an early Stanford professor. In the early part of the twentieth century, the chaplain and staff of the university's Memorial Church took charge of the religion program; shortly after World War II, however, it was transferred to a campus department responsible for the development of interdisciplinary programs. Even though the religious studies program was still very small at that time, it did acquire an overall orientation emphasizing a comparative study of religious traditions, both East Asian and Western, as distinct from campus religious activities. Since then program has grown slowly, maintaining a consistent focus; now faculty do research and teach courses in a wide variety of areas, including Hellenistic religions, classical Chinese thought, religions of the United States, and Near Eastern religions.

The current program allows students to plan a course of study to meet individual needs and interests. All majors complete 60 units of coursework in religious studies, distributed among four areas. First, they must take at least two of four introductory courses under a general category of World Religions. Focusing upon religious thought, personalities, communities, and rituals, these courses feature comparative studies of religions within their social, personal, and intellectual dimensions. In one course, Comparative Religious Thought, students examine a number of traditions, including Buddhism, Confucianism, Christianity, and Taoism, to identify different attitudes toward religious experiences and practices. Readings from Staal's *Exploring Mysticism*, Casteneda's *The Teachings of Don Juan*, Geertz's *Religion as a Cultural System*, and the *Chuang Tzu* concentrate on such themes as the nature of the mystical experience, the meaning of death, and relationships between religious ideas and the societies in which they are expressed. Lectures and take home exams clarify issues and help students integrate knowledge and ideas gained from the readings.

Besides World Religions, undergraduates must take three courses on religious traditions, two courses on religious problems, and two courses on thinkers. Traditions courses, such as Religion in Japan, Judaism, and The Medieval Church, study the development of major doctrines and forms of cultural expression while problems courses deal with particular issues or themes as understood by religious traditions or theoreticians. Finally, courses on thinkers, such as Religious Existentialists, Muhammad and the Koran, and American Religious Thought, focus on specific individuals' ideas of the nature of religion or religious traditions and experiences. Students complete the 60 required units by choosing electives from any of the four areas.

Undergraduate may also follow a curriculum that integrates studies in religion and philosophy. Initiated in 1978, this joint major program offers students two options: after completing a core of 40 units, 20 in each department, they take an additional 20 units divided between the two departments; or, after completing the core, with the help of a faculty adviser, they plan a specialized form of inquiry in an area combining the two departments. Thus, a student may choose to complete the requirements for a special concentration in American philosophy and religious thought; philosophical and religious theories of human nature and action, or philosophy of religion.

Although the Department of Religious Studies offers master's and doctoral programs in religious studies, its first commitments are to undergraduate education and providing a solid background for further study or careers. Many students in the program have gone on to do graduate work in religious studies or have completed professional studies in law and medicine, while some have used their academic experience as preparation for theological education. Finally, a number of graduates have pursued a variety of careers in such areas as business, journalism, publishing, and social services.

For further information, contact:
William A. Clebsch, Chairman
Department of Religious Studies
Stanford University
Stanford, CA 94305
(415) 497-3322

Wesleyan University
Religious Studies

The religious studies program at Wesleyan is university-oriented, cross-cultural, and interdisciplinary. The faculty developed these three principles during a period of rapid development in the 1960's and 70's; though experimentation and conceptual refinement were necessary in a developing field that responded to student interest, faculty members also wanted to build a secure curricular structure that would maintain its integrity through the inevitable shifts in student enthusiasms. Within this structure, students now find a curriculum of considerable range and depth, divided into two basic groups of courses: area studies and critical studies. Individual courses illustrate how the three founding principles shape and influence curriculum at every level. Expecting change to continue in the 80's, faculty members see additional problems and developments ahead.

Religious studies serve the whole university, so the religion department's curricular offerings are designed to meet the interests of the broadest possible cross-section of the Wesleyan student body. Accordingly, faculty members offer a wide range of courses, each of which is rigorous and specialized in its demands. As a result of this university orientation, 19 out of 35 regular courses are cross-listed in other departments and programs. In addition, the faculty participates widely in general education programs, customarily teaching at least one course each year outside the religion department altogether.

The cross-cultural nature of the curriculum, the second founding principle, is evident from catalogue listings. Courses reflect faculty training in the religious traditions of the West, Asia, Africa, and the Ancient Near East. Teachers are committed to two propositions: that religious study provides access to the cultural, spiritual, and ideological life of a people, and that a comparative perspective is essential to the critical examination of any single tradition. Faculty members consider this cross-cultural perspective to be one of their primary contributions to the university at large. The third basic principle, an interdisciplinary orientation, is expressed through the variety of methodological techniques used in teaching. This variety is appropriate since some of the faculty are trained as textual scholars, some as theologians, and others as historians. The interdisciplinary approach also gives them a stronger stake in maintaining collegial relations with methodological partners in other subject areas.

The students who major in religious studies at Wesleyan, though they make up a minority in almost all courses, are offered a curriculum of broad range together with considerable depth in particular areas. In addition to a concentration in religious studies, they usually elect a secondary specialization in one of the primary subject areas, such as Judaica or Christian Theology. Majors are expected to take a minimum of 10, and not more than 16, semester courses in the department. Of these, at least five must be chosen from among a grouping of courses in area studies called Historical/Textual Studies in World Religions, and at least five from among a series entitled Critical Theories of Religion. The latter group examines religion from several disciplinary perspectives, including theological, ethical, philosophical, literary, and psychological approaches.

The courses in each grouping reflect the theoretical orientations outlined above. In area studies, faculty give a wide range of cross-cultural courses, such as Trends in the Origins of World Religions, which compares the backgrounds of Buddhism, Christianity, and Islam; Religion in the Third World, which analyzes the confrontation between Judeo-Christian culture and its economic and political satellites; Indian Buddhism; The Mystical Traditions of Judaism, which explores rabbinic mysticism, Jewish Gnosticism, the Kabbalah, messianism, and Hasidism; Taoism; The Theory and Practice of Zen Buddhism; Prehistoric and Primitive Religions, Religion, Reform, and Women in Nineteenth Century America; Religion and the Making of Radicals; and Ancient Religion and Philosophical Systems. Many of these courses experiment with method as well as content. Introduction to Buddhism, for example, provides practice in Buddhist meditation techniques. For one week, students attend sessions in Satipatthana (mindfulness, or insight meditation) and during another week do Zazen (Zen meditation) as part of their course requirements. Another course, Masters and Mystics: Buddhist Enlightenment and the Christian Experience of God, included an overnight field trip to St. Joseph's Abbey in Spencer, Massachusetts followed by discussions on Christian monastic life. A different view of monasticism was presented by Joshu Sasaki Roshi, Abbot of Mt. Baldy Zen Center in California, who visited the class and presented two talks on the Buddhist monastic life.

The second division of courses, critical studies, includes a wide variety of offerings such as Medical Ethics: A Workshop in Issues; Personal Ethics; Christian Mysticism; Psychological Theories of Religion; Mysticism and Madness; Reading a Mystical Text; Phenomenology and Freedom; Aesthetic Forms in Religious Language and Praxis; and Religious Writing and Theological Method. Some courses are restricted to upperclass students. Technology and Culture, for example, explores three fundamental questions with religious implications: Why is technology such a powerful force in contemporary culture and society? How can technology be understood in relation to nature, consciousness, politics, and religion? What are the possible ways of responding to technological culture? Readings are arranged according to their philosophical ap-

proaches toward technology. Christian and theological approaches, for example, feature Jacques Ellul's *The Technological Society* and *Hope in Time of Abandonment*; the existential philosophy of technology includes Martin Heidegger's *The Question of Technology* and *Discourse on Thinking* with other selections from Karl Jaspers, Gabriel Marcel, and Paul Tillich; Marxist perspectives include Jurgen Habermas' *Toward a Rational Society* and Herbert Marcuse's *One Dimensional Man*; classical sources are *Genesis*, Plato's *Timaeus*, and selections from Francis Bacon; American philosophies of technology feature Marshal McLuhan's *Understanding Media* and Robert Persig's *Zen and the Art of Motorcycle Maintenance*.

The department leadership sees several areas of future concern. The most serious problem, due to faculty losses, is the weakening of offerings in Asian studies. This is a difficult situation because student interest continues to be strong in such courses as Introduction to Buddhism, which drew 58 students the last time offered. Three other fields needing support are psychology of religion, religion and literature, and Islamic studies. Because Islamic studies is important both to the department and to the college as a whole, the need to add a scholar in this area is urgent. In a future expansion, the psychology and literature fields would also be candidates for development. In order to maintain strengths, faculty may sometimes be faced with either leaving student interest in broad survey courses unmet, offering too few specialized courses to advanced students, or cutting back on extra-departmental participation. Because the thin coverage of weak areas is widely perceived as an unacceptable solution, the primary strategy over the next few years will be to fortify the proven areas of strength. In this way, curricular integrity can be maintained, and the department as a whole can best preserve its flexibility in meeting new challenges.

For further information, contact:
Stephen D. Crites, Chairman
Department of Religion
Wesleyan University
Middletown, CT 06457
(203) 347-9411

The College of Wooster
Study in Religion

The religion department at The College of Wooster is designed to give students the opportunity to examine the nature of religion as expressed in several religious traditions and more specifically, to study the nature of religion as developed in the Jewish and Christian traditions. The department has a standard major-minor structure, but with special emphasis on an independent study program and on double-major options. Non-traditional curricular offerings, featuring off-campus, interdisciplinary activities, include an Ethics and Society Internship; a program whereby Wooster religion majors study with the divinity faculty at the University of Edinburgh; a Travel Study Seminar which recently returned from a tour through Israel; and an archeological dig project at the ancient city of Pella in Jordan. In support of its curricular programs, the department sponsors a variety of extracurricular projects that include lecture series, workshops, symposia, and a program of visiting theologians.

Courses are offered in four main areas: phenomenology of religion, Biblical studies, Christian thought, and religion in a social and cultural perspective. Typical courses grouped under phenomonology of religion are Religion East and West, Introduction to Archeology, African Philosophy and Religions, American Indian Religion and Culture, four introductory courses in Hinduism, Buddhism, Islam, and Judaism, Studies in the History of Religion, and two courses entitled Ancient Civilizations. Biblical studies involve coursework in The Biblical Languages of Hebrew and Greek, Johannine Literature, The Prophets, and The Theology of Psalms and Job. Christian thought has Christian Ethics, Philosophy of Religion, two courses on modern religious thinkers and leaders, two courses in the history of Christian thought, and a look at contemporary problems of Christian theology. A wide variety of courses under religion in social and cultural perspective include Communities of Faith, Social Ethics, Black Religion, Religion and the Arts, and Contemporary Studies in Ethics and Society. One course in religion is required of all Wooster students for graduation; this requirement is filled by taking any one of four courses designed to introduce religious study through investigation of basic religious questions and through exploration of Jewish, Christian, and Eastern spiritual traditions.

The eight course major in religion requires a student to take at least three courses in one of the four main areas outlined above, at least two in a second area, and one each in the remaining two areas. In addition to a concentration in religion, which consists of three courses, the department also has a minor which requires six courses with a minimum of three in one of the four major areas and one each in two other areas. Beyond regular course offerings, however, the major also requires an independent study thesis and a course called Independent Study. The major is structured this way so that the general liberal arts student may explore in depth the relationship of religion to other disciplines.

The double major option was created to strengthen further the interdisciplinary aspect of the religious studies program. Working with religious literature, ideas, traditions, and institutions, faculty and students investigate the ways in which economical, historical, sociological, political, and psychological experiences, events, and ideas can be interpreted in terms of life's religious dimensions. The double major supports this theoretical orientation by enabling students to cross traditional disciplinary boundaries and explore work beyond academic disciplines. Among the many double-major options, students have combined religion with geology, history, political science, psychology, sociology, and social work.

Representing another commitment to the concept of a liberally educated person, the independent study, required of all majors, helps develop the capacity for individual inquiry and expression. The normal pattern of independent study requires an introductory course in the sophomore or junior year and the Independent Study thesis in the junior or senior year. Students typically write a 25-35 page paper in the course and a 60-80 page paper in the thesis section. The three essential elements of each independent study

project are content, method, and form. Because religion involves every area of life, the department normally approves student research into a wide variety of areas, going far beyond the immediate scope of the departmental curricular offerings. Aside from general topic manageability, the choice also considers personal intellectual development, professional development, and the needs of society. Past project titles have included Silence as Ethical Response in the Thought of Elie Wiesel, Towards a Feminist Theology of Sexuality, The Sun Dance of the Plains Indian, From William James to a Theory of Religion, and The Electronic Church in the American Religious Experience. Method, defined as a logical plan for developing the subject, focuses on ways of finding necessary facts, evaluating and associating those facts, drawing conclusions, and presenting results in an effective form. Because religion is a vast field of human inquiry, many specific methods can be employed: exegetical, historical, philosophical, psychological, or sociological. The topic chosen largely determines the method employed. The form of communication must be consistent with the content and method and ranges from exposition to creative expression. In addition to two alternative schedules of independent studies, the department also offers an independent study program for majors from other departments.

Another way in which religion faculty members support the concept of a broad, experimental education is off-campus learning experiences. One course is the Ethics and Society Intern Program. Students spend an academic quarter working in social agencies, businesses, and human rights organizations. Overall, the program is intended to unite the academic study of religion with practical experience dealing with ethical issues in American society. The primary objective is to place students in situations where they confront ethical problems and issues, question their own moral values, and see how practitioners try to resolve complex ethical issues. Placement locations have included Bread for the World in Washington, DC; St. George Wesley Community Center in Camden, NJ; Boston Industrial Mission, Cambridge, MA; and the Interfaith Committee on Corporate Responsibility of the National Council of Churches in New York City. Interns are expected to enter fully into the style and life of the organization by working 35 to 45 hours a week. The program also has three distinct academic features: a pre-internship reading and writing assignment which helps the student define issues relating specifically to the placement, a detailed internship journal, and a final paper which interprets and evaluates the experience in terms of theoretical and practical considerations. Interns have bi-weekly conferences with their on-site supervisors and attend follow-up academic seminars.

Three other off-campus programs involve travel and study abroad. By special arrangement with the divinity faculty at the University of Edinburgh, qualified Wooster religion majors are accepted as special students for one or two quarters. Other Scottish programs are possible with the divinity faculties of Glasgow and St. Andrews Universities. Another travel program, Study Travel Seminar, is a one-quarter course made up of seminars and independent studies which emphasize experiential and integrative learning. Directed by a religion professor and enrolling 15 students, study travel seminars have been held in Palestine, Mexico, and at religious communities in France and the British Isles. The 1978 trip, entitled Israel, Cradle of Judeo-Christian Tradition, was led by a Biblical scholar, and the itinerary included many locations of special religious significance. Covering the area around Nazareth, Haifa, Caesarea, and the Sea of Galilee, the travel program began with Holy Week in Jerusalem and included an archeological dig at Aroer, a city mentioned in I Samuel, Chapter 30. During the two weeks spent at Aroer, students discovered items from the eighth century B.C.

The fourth off-campus special program is the Wooster-Sydney Joint Expedition to Pella in Jordan. Archeological work is now in progress; a limited number of Wooster students participate in the program for credit. Led by a professor of religion, the work at Pella began in 1967 and continues today as a joint endeavor with the University of Sydney in Australia and the Department of Antiquities of Jordan. Two major grants, one from the National Geographic Society and another from the National Endowment for the Humanities, provided funds for most of the college's 1979 field operations. Pella, a commercial community dating from 5000 B.C., is one of the richest archeological mounds in Jordan. Wooster's excavations have concentrated on a church which was destroyed, along with the rest of the city, during an earthquake in 746 A.D. Enough information has been gathered to support a provisional history of the large structure. A sounding carried out near the center of the atrium of the church, beneath Middle and Late Bronze Age potsherds, revealed Neolithic remains that pushed Pella's known occupation back much further into the past. Some modest restoration is also presently being done by the clearing of debris, resetting of columns, and replacing of walls; similar restoration and excavation activities are being carried out at the site of a Roman temple.

In support of its curriculum, the religion department sponsors a variety of extra-curricular activities. A lecture series, for example, presented the novelist Chaim Potok, who explained his growth as a writer, his literary aspirations, and the role of the novelist in modern culture. In another lecture, novelist and theologian Elie Wiesel probed the search for faith in Western civilization, the individual's dilemma living in a sometimes barbaric world, and the writer's responsibility for his or her words. In addition, the department has a theologian-in-residence program to stimulate theological understanding and discussion on campus. Paul L. Lehmann, author of *Ethics in a Christian Context*, visited the campus for three weeks in January of 1979; he delivered several addresses, held individual conferences with many students, met with small groups, and spoke to classes ranging from the humanities to the sciences.

Each year, the department sponsors two continuing education programs open to lay persons and students, the Lay Academy of Religion in the fall and the Clergy Academy of Religion in the winter. Students are encouraged to attend these lecture-discussions with lay men and women and parish clergy. The fall 1979 program, the Lay Academy of Religion, presented eight sessions on the topic Inside/Outside the Church. This series looked at reasons why movements on the church fringe appear to have more energy than what is happening at the church's institutional center. Individual topics included The Case Against the Electronic Church, The Rise of Cults in a Time of Church Decline, The Challenge of Revivalism, and New Life in the

Institutional Church. The winter 1980 Clergy Academy of Religion series was entitled The Church: What I Believe. Theologians discussed the nature and purpose of the church in contemporary society; clergy involved in parish renewal and alternative forms of religious community spoke about the ministeries of the church. The eight sessions included a variety of approaches to the central issue: From an Anabaptist Perspective, Religious Community in Jewish Perspective, From the Black Church Perspective, From an Alternative Religious Community Perspective, and From a Reformation Perspective.

The department also supports workshops and symposia to offer visiting scholars and faculty an opportunity to gain a better understanding of cross-cultural and interdisciplinary approaches to the study of religion. Indian Studies: Problems and Prospects was a workshop which presented films and round table discussions on religions of modern India, Indian politics, Indian art and religion, and the prospects for strengthening Indian studies. A two-day cross-cultural symposium entitled Time, Historicity, and Transcendence was held in May, 1980 and included Hindu, Buddhist, Islamic, Christian, and theoretical approaches.

Because religious studies involve the search for values that give direction to human conduct, The College of Wooster as an institution has a close link between its commitment to explore the meaning of its religious heritage and its commitment to the liberal arts. Involved with extending the boundaries of knowledge, the liberal arts help individuals comprehend the unknown and acquire the vision to shape the future. Therefore, students find a genuine liberal arts experience as they study the role religions play in social, cultural, and intellectual traditions.

For further information, contact:
Glen R. Bucher, Chair
Department of Religion
The College of Wooster
Wooster, OH 44691
(216) 264-1234

Dallas County Community College District

Religious Studies Program

The Dallas County Community College District, consisting of seven separate colleges, enrolls approximately 60,000 students in degree and non-degree programs. Although religious studies courses classified under the same title are thematically related throughout the system, course content varies from one instructor to another. Nevertheless, the programs in all of the schools have at least two common goals: to provide students with an opportunity to examine critically the beliefs, forms, issues, and personalities of major Eastern and Western religious traditions, and to help them understand the ways in which religions interact with other cultural phenomena.

To achieve these goals, courses often emphasize a comparative approach to the study of religion. At Cedar Valley College, for example, students taking Major World Religions investigate such traditions as Hinduism, Buddhism, Judaism, Christianity, and Islam, tracing the origins and the development of each, and examining and comparing them in terms of their theological and sociological implications. Another course at the same school, Religion in America, focuses on religion as a social institution in relation to other social phenomena. The study of religion from theological, historical, psychological, and anthropological perspectives helps students gain an understanding not only of the various religious groups and their beliefs, but also of the role of religion in forming American culture and of the influences of our culture on the various religions. At North Lake College, Contemporary Religious Problems deals with ways that religious thinkers from different traditions have grappled with questions of ultimate meaning, including the nature of religion, the existence of God, the origins of the universe, and concepts of good and evil. A similar course at Richland College, Philosophy of Religion, offers students the opportunity to investigate some of these same problems, as well as others relating to mysticism, sexuality, and the meaning of death.

In all of the schools there is an effort to incorporate a variety of materials into the curricula. Besides the regular texts, instructors have used resources from instructional television. In the fall of 1978, for instance, Major World Religions was taught at several colleges in conjunction with the BBC series, "The Long Search." Instructors met during the summer to coordinate the course, establish requirements and compose exams. In the fall of 1980, Contemporary Religious Problems at North Lake College will include a new BBC series; entitled "The Christians," the 13-part production will trace the history of Christian thought from its origins through the twentieth century.

Students are exposed to a number of extracurricular activities relating to religious studies as well. Each fall, those taking religion courses at North Lake College spend a weekend discussing religious life and communal living with monks at St. Gregory's College, a Benedictine community in Shawnee, Oklahoma. Spring activities at North Lake are structured around Religious Emphasis Week. Open both to students and members of the general public, this event features lectures, films, and debates focusing on such topics as morality, the draft, women's rights, and evangelism. At Cedar Valley College students are encouraged to take advantage of the many opportunities to gain first hand knowledge of religious experiences within the Dallas-Fort Worth area. Students enrolled in Religion in America complete a final report in which they are required to study a religion other than their own by interviewing clergy or important members of the religious communities and by attending the various worship activities. From these experiences students gain an awareness of the ways in which religion functions in contemporary society.

Because students choose religion courses either as electives or to satisfy distribution requirements in a particular area, enrollments fluctuate greatly. In some schools, where student interest has been low, the administration has had to cancel the courses, while in other system colleges religion classes have had an average of 40 students per semester. At those campuses where enrollments have been high, instructors feel that the students enjoy the variety of educational experiences they get from an academic study

of religion. They also feel confident that interest in religious studies will increase as more students learn of the programs from other students or in other courses where discussions focus on religious issues.

For further information, contact:
Mary A. Brumbach
Resource Development Specialist
Dallas County Community College District
3030 North Dallas Avenue
Lancaster, TX 75134
(214) 746-4845

St. Olaf College, Luther College, College of St. Catherine, and St. John's University

Christian Humanism Program

Four upper Midwest colleges, two Lutheran (St. Olaf and Luther) and two Roman Catholic (St. John's and St. Catherine), have begun a cooperative program designed to emphasize the relationship between humanism and the Christian tradition. Supported by $250,000 in grants from The National Endowment for the Humanities, the purpose of the program is to demonstrate the role of Christian faith in the development of humanism, to examine the church college as a model of Christian humanism, and to explore a widely held assumption of secular society that humanism is antithetical to religion. The four colleges have developed new course structures which they have in common and a series of cooperative extra-curricular activities. Though the overall structure brings them a strengthening unity of purpose, each college handles its part of the program in its own way.

The committee members who prepared the original proposal see this program as part of a nationwide effort among colleges and universities to strengthen the humanities curriculum. Church colleges, they feel, are uniquely suited to renewing the humanities as an integrating force in liberal education because this has been their historical mission. For centuries, Christian values deeply influenced humanism, but, more recently, secular ideas have begun to dominate humanistic thought. During the last century and a half, the conflict between Christian humanism and secular humanism has been severe. The notion that traditional religion is false and an obstacle to human happiness and fulfillment has been championed by such thinkers as Comte, Marx, Freud, the atheistic existentialists, and the death-of-god theologians. Although the long Western tradition of Christian humanism is threatened in the modern world, the tradition is still very much alive.

Church colleges struggling to maintain a creative interaction between the Christian tradition and the liberal arts curriculum experience difficulties with a whole variety of contemporary problems. NEH's financial support has already begun to revive and strengthen the Christian perspective on these four campuses and to help create models for other colleges and universities to adopt. Because Christian humanism provides a key to understanding much of Western culture, the humanities as a whole, the project directors believe, will be weakened if secular humanism becomes the only humanistic tradition in universities and colleges. Furthermore, they point out that in an age when war, poverty, oppression, and a shrinking of resources threaten humanity with loss of hope and purpose, interest returns to Christian humanism as one of civilization's most important resources, a resource particularly suited to the coming age of limitation.

Implementation of the program takes the form of new, interdisciplinary courses on each campus and a series of joint activities in which students and teachers from the four colleges work together. The fall survey course, as taught on all four campuses, is the program centerpiece, documenting the tradition of Christian humanism in Western civilization. To support this course, the colleges collaborated in making a text of readings with commentary. Called *Readings in Christian Humanism*, the book includes selections from the Bible, Plato, St. Augustine, St. Benedict, St. Bernard, Dante, Erasmus, Luther, Calvin, Copernicus, Pascal, Locke, Cardinal Newman, Albert Schweitzer, Karl Barth, Martin Luther King, Jr., and Solzhenitsyn. The materials include works by many other figures, as well as sections from The Council of Trent and Vatican II. In addition to the central fall course, each college has a follow-up course usually given in the spring, which employs historical and cultural information from the life of the individual local college to study the impact of Christian humanism on the upper Midwest region. Other cooperative elements of the program include faculty seminars, which are held in June of each year, and January term courses. Involving all students and faculty in the program, a series of fall festivals are held at each campus and are designed to represent the host college's special character as an institution. Within this overall design, each college handles the courses and other activities in the way most appropriate to the needs of the individual school.

St. Olaf College. St. Olaf, a coeducational college of the American Lutheran Church, was begun in 1874 by Norwegian Lutheran immigrants who held a strong belief in higher education's role in providing service to humankind. In fulfilling this role within the Christian humanism program, the college offers its new fall survey course, Humanism and the Christian Tradition, to study the relationships between humanism and Christianity in the West since the birth of the Christian movement. Classes examine the role of Christian humanism during several historical periods: the church's rise to favored status, the fall of classical civilization, the high Middle Ages, the end of the medieval synthesis, the scientific revolution, secular civilization, and contemporary society. While relying heavily on the common book of readings, students also use outside sources such as Aristotle's *Nicomachean Ethics*, Bach's *Mass in B Minor*, Blake's *Songs of Experience*, and T. S. Eliot's *Murder in the Cathedral*.

The second follow-up course, entitled Christian Humanism in the American Experience, has a substantial portion devoted to church colleges as a whole and St. Olaf College in particular as places where the tradition of Christian

humanism continues to play an important part in American higher education. Classes study the assimilation of immigrants, the beginnings of the four cooperating colleges, the role of Christian humanism in the founding of St. Olaf College, the part humanism plays in American society today, and the broad relationship of Christian humanism and church colleges. The January term course investigates the humanistic tradition of the four colleges from a comparative angle, with students reading from the same source book used in the fall course. The festival held at St. Olaf in the fall of 1978 celebrated All Saint's Day and the Reformation. Robert E. Cushman of Duke University gave the convocation address on the theme, Christian Humanism and Secular Humanism. The other major event of the festival, stressing St. Olaf College's musical heritage, was the performance of choral works by musicians from the St. Olaf Chapel Choir and St. Olaf College Orchestra. The all-Bach program featured *Cantata 39* and *The Magnificat*. Other events included movies, panel discussions, speeches, recitals, chamber performances, and plays.

Luther College. Founded in 1861 by Norwegian immigrant pastors trained at the Royal Frederick University in Christiania (now Oslo), Norway, Luther College was created to train pastors and parochial school teachers for their fellow immigrants. The college provided classical training patterned after the continental Latin school whose graduates regularly went on to theological seminary. In accordance with this tradition of humanist training, Luther's new fall course, called The Tradition of Christian Humanism, focuses on human nature and destiny in the light of Christian thought. With special attention to the Christian influence on Western civilization, the course distinguishes Christian humanism from contemporary secular humanism. Focusing on what it means to be human, classes discuss the complex issues of freedom and responsibility, the power and limits of humanity, and the individual and the collective. Gaining an understanding of the emergence of Christian humanism in the West, students also become familiar with cultural expressions of Christian faith in arts, literature, science, and education. The course has two lectures and two discussions each week. The discussions center on assigned readings which come almost exclusively from the common text. A team of three professors share the seven discussion sections and take turns lecturing. The course attracts over 120 students, the majority of them freshmen.

The follow-up course developed at Luther is called Christian Humanism and Education: Repairing the Ruins or Unshackling the Mind? While examining the various attitudes taken by Christians toward human culture in both the past and the present, special attention is given to education in general and to Luther College in particular with its roots in the European tradition of Christian humanism, its place in the context of American higher education, and its present mission and purpose. Another new course is called Saints, Sinners, and Christ-figures in Modern Literature. Beginning with a brief consideration of the relationship between literature and religion, the class discusses religious themes in selected novels such as Graham Greene's *The Power and the Glory* and Walker Percy's *Love in the Ruins*. In 1979 Luther cooperated closely with St. John's University in the January terms to develop similar courses involving religious themes in modern European and American literature. Faculty members brought students together together twice during the term, once on each campus. The fall festivals held at Luther focus on the Norwegian ethnic and cultural heritage of the school.

College of St. Catherine. Founded in St. Paul in 1905, the College of St. Catherine is a Roman Catholic women's college with Irish and French roots. St. Catherine's has always kept the major emphasis of its academic program on the humanities. As a continuation of this tradition, the fall course is called Humanism: A Christian Perspective and regularly enrolls 70 students. Using *Readings in Christian Humanism*, the course is structured according to historical topics. After examination of the origins of Christian humanism in the Old and New Testaments and in the Roman heritage, students focus on Christian humanism and the fall of classical civilization by studying the monastery as a preserver of culture. Other sections of the course trace Christian humanism through the high Middle Ages, the breakdown of the medieval synthesis, the Italian Renaissance, the Counter Reformation, the scientific revolution, the rise of secular civilizations, and, finally, the advent of contemporary society. In the spring follow-up course, students and faculty study Christian humanism as it competes in the contemporary world with rival ideologies such as behaviorism, Marxism, and existentialism. Examining St. Catherine's own heritage during the second half of the semester, the class evaluates the college's contribution to modern humanism. The January term course, Christian Humanism and the Arts, takes advantage of St. Catherine's location in the Twin Cities to focus on music, visual arts, and, especially, religious architecture. The cities provide many opportunities for students to study the arts in action, so this proximity to an artistic community also sets the theme when the College of St. Catherine hosts a fall festival.

Saint John's University. Oldest of the four cooperating colleges, St. John's is a Benedictine university related to St. John's Abbey. From the sixth century, Benedictine monks have been among the creators of the European Christian humanist tradition. The monks who founded St. John's University in the nineteenth century brought with them the full wealth of their European culture, and the college has since maintained a steady commitment to the liberal arts curriculum. At St. John's, the fall course, Western Civilization, is offered as an upper division history course which fulfills one of the humanities requirements. There are five historical topics which consider the institutional and cultural contributions of the church to Western civilization: the fall of Rome, the medieval synthesis, the Reformation, the industrial revolution, and modern totalitarianism. Interdisciplinary in its approach, the course analyzes the use of Western cultural forms, specifically architecture, music, and literature to communicate the Christian reverance for humankind.

The second course created within the project's scope is simply called St. John's. This also is an upper division course, in which faculty members use the history of the institution to introduce students to three great themes of modern history: political revolution, industrial revolution, and architectural revolution. The college's own experiences in the nineteenth century monastic revival, the 1930's liturgical movement, and the modern movement in archi-

tecture are viewed as manifestations of the three historical themes. A third upper division course also meets one of the humanities requirements and is entitled The Eucharist in Poetry. Students survey English, Latin, German, and French literature from the perspective of liturgical poetry, concentrating on the works of Aquinas and the seventeenth century English metaphysical poets. A fourth new course, Monastic History, introduces first year students to the history of monasticism from the fifth century through the thirteenth century. It focuses on the transformation of life in Europe by monasteries according to their own ideals, and the expression of those ideals in three general movements: the advance of education, the pacification of European political life, and the propagation of Roman Catholic Christianity.

In addition to these regular semester courses, the Freshman Colloquium, the core of the St. John's Liberal Studies Program, explores similar themes. Its aim is to introduce a greater variety of first year students to the basic skills of communications, as well as to the essential elements of Christian humanism. The colloquium series also involves more faculty members in the program. Six colloquia enroll 15 students each and are taught by professors from a variety of departments. The six topics include an historical survey of Catholic life in American society, a study of the decline of medieval ideology and the beginning of modern ideologies, a comparison of similar artistic genres in pagan and Christian literature, an examination of religion's role in social change, a survey of great works of art, music, and literature inspired by the Bible, and an exploration of great books written from a Christian perspective. Finally, the four-week January term course, The Christian Humanist Tradition, enables students to read modern novels which develop religious themes, and also to study modern church architecture. The fall festivals held at St. John's concentrate on the theme of medieval and modern monasticism.

Two faculty seminars, held in June of 1979 at St. John's and in June of 1980 at Luther, gave the local project directors and additional faculty members from each college the opportunity to continue examining the role of Christian humanism in the humanities curriculum, as well as sharing bibliography and evaluating the project's success. Student evaluations have been enthusiastic, and the entire program is constantly being monitored by an outside evaluation board. Outside interest in the program has also been documented during the seminars. Twenty to twenty-five interested faculty from other institutions participated in the discussions which provide dissemination and an exchange of ideas about the replicability of the project.

Project directors hope that by emphasizing the colleges' similarities, such as strong Christian and humanist traditions, explicit connections with church bodies, positive views of culture, European and immigrant roots, and regional and national significance, the schools have gained strength as bearers of the Christian humanist tradition in an age of crisis. The faculty involved in the Christian Humanism Project believe that Christian humanism is useful for the present and future, and that its principal supporters should be colleges of the church. By connecting Christianity with the humanities on their own campuses, by creating a dialogue between the religious and the secular, and especially by creating a set of materials and model courses which can be used in other places, the four colleges hope to bridge the gaps between disciplines and create renewed understanding of and appreciation for the tradition of Christian humanism.

For further information, contact:

Joseph M. Shaw,
Program Director
Christian Humanism Program
Saint Olaf College
Northfield, MN 55057
(507) 663-2222

R.W. Franklin, Director
Christian Humanism Project
Saint John's University
Collegeville, MN 56321
(612) 363-2417

Charles Buzicky
Program Director
Christian Humanism Program
The College of St. Catherine
2004 Randolph Avenue
St. Paul, MN 55105
(612) 690-6571

Harris Kaasa
Project Director
Christian Humanism Program
Luther College
Decorah, IA 52101
(319) 387-1274

University of California, Santa Barbara

Department of Religious Studies

The religious studies program at the University of California, Santa Barbara provides students with knowledge and skills necessary for an understanding of a wide range of religions. To ensure a broad foundation in the field, the curriculum emphasizes a critical study of the religious phenomena of Eastern, Western, Native American, and preliterate cultures. Courses and extracurricular activities focusing on religion from a number of disciplinary perspectives also give students an awareness of the close connection between religion and culture.

Undergraduate majors begin by completing one lower division religious studies course introducing basic concepts and methods to them. One course, Introduction to the Study of Religion, features an examination of major beliefs, issues, practices, and personalities of a variety of religious systems. Other lower division courses include Introduction to Asian Religions; Religion and Society, illustrating the relationship of religious values to contemporary issues of individual behavior, political responsibility, and international order; Dimensions of Christianity; and Religious Classics of the Western World, in which such literary and artistic classics as St. Augustine's *The Confessions*, Botticelli's "The Virgin," and Chartres Cathedral are explored as indices of the development of Western culture.

After the introductory course, students complete two upper division courses in each of three areas: Western religions, Asian religions, and religion and culture. In addition, they take seven upper division electives, one to three of which must be in a related field outside the department, and complete the major with the scholarly study of a selected topic in a senior seminar.

Students may choose upper division courses from a large number of curricular offerings. Religion, Ideology, and an Emerging World, for instance, examines traditional reli-

gions, particularly Christian and Buddhist faiths, in relation to various secular ideologies, such as Marxism, liberal humanism, and nationalism. Another course, Contemporary Trends in Judaism, traces major religious trends from World War I to the present. Myths and Symbols of the Sacred: A Study in Primordial Religiosity features a survey of those elements of the religious experience in primitive African, Asian, and Western societies, while Western Mysticism offers a study of the mystical experiences of such figures as Bernard of Clairvaux, St. John of the Cross, St. Teresa of Avila, Blaise Pascal, and William Blake. There are also a variety of courses focusing on the language and literatures of the many religious traditions; these include The New Testament in Greek as well as religious literature in Coptic, Hebrew, Persian, Sanskrit, and Chinese.

In addition to these courses on major Eastern and Western religions, the department offers a three course sequence focusing on religious phenomena of Native North Americans. The first course, an Introduction to Native American Religious Studies, provides a survey of major philosophical and religious beliefs, including the concepts of balance, harmony, knowledge, power, ritual, and ceremony. In the second course, Religious Traditions of the Southwest, students investigate the role of religion in the lives of the Athabascan, Pueblo, Uto-Aztecan, and Native Californian peoples, examining the influences on religious behavior of such factors as social structure, environmental conditions, and historical circumstances. The study also includes discussions of such regional phenomena as the Native American Church, folk Catholicism, curanderismo, and espiritualismo. The final course, Myths, Symbols, and Transitions in Native American Religions, explores the nature, structure, and significance of ritual acts and language in southwestern Native cultures.

Aside from regular course offerings, the Department of Religious Studies is involved in a number of related extracurricular activities. It often sponsors symposia, such as a one day event held in April, 1980. Entitled World Systems Theory and its Relevance for Religion, the short symposium included discussions both of the concept of a world system and the theme of religious turmoil in the context of world events. Another series of activities, supported by the National Endowment for the Arts and sponsored by the department, the College of Letters and Science, the Institute of Religious Studies, and the Program in Asian Studies, was organized around the central theme, In Her Image: The Great Goddess in Indian Asia and the Madonna in Christian Culture. The month long event featured a campus art exhibition with over 100 representations of the "motherhood of God," including sculptures, paintings, woodcuts etchings, and manuscripts both from Indic and Christian traditions. The university also hosted a three day symposium, In Her Image: A Cross Cultural Inquiry into the Symbolic Meaning of the 'Motherhood of God.' Over 35 participants from such academic disciplines as religious studies, anthropology, history, oriental studies, theology, art, literature, and Native American studies attended lectures and discussions which examined the Christian and Asian interpretations of the motherhood of God. One evening was devoted to a program of medieval Marian music and poetry, including the musical drama "Planctus Mariae" ("The Lament of Mary") and selections of thirteenth and fourteenth century Marian antiphons. Finally, the university sponsored a series of Indian films beginning with Satyajit Ray's *Apu* trilogy. In all, the symposium gave the participants an opportunity to explore and understand the importance of religion in shaping human culture.

For further information, contact:
W. Richard Comstock, Chairman
Djepartment of Religious Studies
University of California, Santa Barbara
Santa Barbara, CA 03106
(805) 961-3578

Bates College
Religious Studies Program

The study of religion at Bates College is an integral part of the humanities division and therefore is conceived and taught as an element of human thought and action conditioned by historical process and by the pattern of cultural meaning. Though the structure of the major is traditional, an experiential feature of religious studies at Bates provides students the opportunity to participate in field work during a six-week short term at the end of the spring semester. The overall program uses interdisciplinary and phenomenological approaches, for, as a humanistic discipline, methodological variety broadens the scope of investigation. Using historical, psychological, and artistic approaches, faculty members also see the social scientific study of religion as a legitimate curricular concern for the religion major; as a result, some courses are taught by anthropologists. Representing an emphasis on religious phenomena rather than on a more narrowly defined history of doctrine, courses present Western, Eastern, and third world traditions, often through comparative studies.

The major has several requirements: First, two of four seminars in theology of culture, Biblical criticism, Western religious thought, and Eastern religious thought; secondly, six additional courses in religion; and finally, the two semester Senior Thesis. Honors candidates also take a comprehensive examination and must sustain an oral defense of the thesis. Other courses available to both majors and non-majors reflect the department's philosophical orientation and the variety of faculty and student interests: Introduction to the Comparative Study of Religions, Theology and Autobiography, Religions of the Far East: China, Contemporary Moral Disputes, Myths and Their Meaning, Studies in Islam, Introduction to the Old Testament and Introduction to the New Testament, Christianity and its Modern Critics, Contemporary Theology, Religions of India, and Religious Diversity and Faith. More advanced courses include Myth and Folktale: Anthropological Approaches to the Study of Oral Narrative, Anthropological Approaches to the Study of Religion, and Buddhism and the social order.

In addition to the regular course structure, the college has a short term which provides opportunity for field work. This short term is a six week period at the end of each academic year when students take only one unit and therefore are free to concentrate in as much detail as necessary or to go off campus to study under one member of the staff. Field Studies in Religion: Cult and Community, for example, provides an opportunity for in-depth study of one or more of the many religious groups in southern Maine. In addition to Catholic, Protestant, and Jewish communities, there are many other nearby religious movements of particular interest: Shakers, Jehovah's Witnesses, Eckanckar, Transcendental Meditation, the Shiloh Community, Catholic Charismatics, Unitarians, and others. After an initial introduction to the aims, methods, and problems of field-based studies in religion, students carry out their own field research focusing on the social structure, beliefs, and practices of a community of their choice. The unit ends with a seminar in which students share the results of their research. Another example of an off-campus course is Man and Nature: A Study in Theological Ethics which addresses questions of changing relationships between human beings and the natural environment. Religion and Science, an on-campus field work course, focuses on the methods of inquiry in science and religion, the role of religion in a technological society, and the ethics of scientific research and technological development. Another off-campus course is called Continuity and Change in Asian Religions. Within this unit, background readings and research lay the foundation for field studies in Asia and visits to temples, monasteries, sacred cities, and other pilgrimage centers. This year, a group is in India. The topic for 1981 is Religious Tradition and Change in Japan.

Especially through the field work program, but also through interdisciplinary and cross-cultural courses, students at Bates begin to see religion more as a reality to be experienced than as a problem to be solved. They understand how religious belief is a product of human invention conditioned by historical time and place, and their exposure to Eastern, Western, and Third World traditions reinforce this insight and help them think comparatively. This humanistic approach allows for a richer academic experience than a more narrowly defined program could provide.

For further information, contact:
Carl B. Straub
Dean of the Faculty
Bates College
Lewiston, ME 04240
(207) 782-0921

University of Pennsylvania
Religious Studies

The religious studies program at the University of Pennsylvania has three primary aims: to acquaint students with the fundamental theories and methods used to interpret religious phenomena, to help students gain a mature understanding of the primary religious traditions, and to promote independent research in a particular aspect of religious studies. All majors in religious studies take Approaches to the Study of Religion, which introduces upper-level coursework. Majors also take an additional 12 credit units and the senior conference course. The religious studies major attracts students who plan to enter graduate or professional studies in religion, as well as those with other vocational interests.

Students find several areas of emphasis within the religious studies concentration. Some take much of their course work in one tradition, such as Judaism, Christianity, Islam, and Hinduism, though they are advised to take a minimum of two courses in some other area. Others may sample a broad spectrum of traditions; it is also possible to arrange a religion major with some alternate disciplinary field such as philosophy, psychology, or sociology.

The honors program provides highly motivated students an opportunity for specialized, in-depth study beyond the structure of the standard major. Honors students must meet additional requirements. They take two more credit units of upper division work, demonstrate competence in a foreign language, and write a senior thesis as the principal project in Honors Thesis Seminar, a required course for honors majors. The thesis is defended in an oral examination.

Faculty members offer majors and non-majors a wide variety of courses under a number of topic headings. For example, courses listed as general courses and specific major courses include such titles as Science and the Sacred, Religion and Secular Values, Basic Concepts of Religion, The Bible and the Christian Tradition, Scripture and Literary Imagination in Judaism, Introduction to Buddhism, Mysticism: East and West, and Religion and the Search for Meaning. The last two courses mentioned demonstrate contrasting approaches to religious experience. Mysticism: East and West, for example, presents ten lectures each on four major topics: Hindu mysticism, Buddhist mysticism, Gnostic mysticism, and Islamic mysticism. The course not only crosses cultural boundaries to show the differences, but also uses mysticism to demonstrate the similarities of fundamental religious experiences that transcend historical time and place. Religion and the Search for Meaning is an introductory examination of the ways religious traditions attract and influence contemporary Europeans and Americans. The course focuses on the experiences of individuals who have rejected the values of modern, secular culture for an explicitly religious understanding of life. Primary texts are autobiographical statements such as Paul Tillich's *My Search for Absolutes*, *The Autobiography of Malcolm X*, Paul Brunton's *A Search in Secret India*, and Eugen Herrigel's *Zen in the Art of Archery*.

Courses grouped as intermediate and advanced are arranged by the fields they cover. The Religion in General area, for instance, incorporates a course called Types of

Theism which examines classical theism, panentheism, pantheism, and limited theism. Religion in America section has a course entitled American Folk Religion. Jewish Studies include Modern Jewish Thought and Society and Studies in Hebrew Law. Christianity lists such courses as Medieval Christian Mysticism and The Mothers of the Church: Women in the Christian Tradition. Islamic Studies incorporates The Civilization of Medieval Islam and Modern Movements in Islam. Religion in Southern and Eastern Asia includes History of Indian Art, Topics in Japanese Thought, Medieval Hindu Devotional Poetry, and Topics in Chinese Thought. The cross-cultural range and interdisciplinary nature of the courses, as well as their methodological variety, help students gain insight into the universality of religious experience. Ultimately, the entire religious studies program at the University of Pennsylvania is designed to assist students in developing their sensitivity to religious experience so that they will understand the spiritual expression of any age or place within its cultural context.

For further information, contact:
E. Ann Matter, Undergraduate Chairperson
Department of Religious Thought
Box 36, College Hall
University of Pennsylvania
Philadelphia, PA 19104
(215) 243-8614

Pomona College
Department of Religion

Pomona College, established in 1877, is a small, coeducational, liberal arts college with an enrollment of approximately 1300 students. Although originally founded by members of the Greater Association of Congregational Churches of Southern California, it has been independent of any church control since 1903. Nevertheless, throughout much of its history, the Department of Religion had often defined its purpose in terms of two functions. one, of academic concern, was to teach students about Western, mostly Christian religious traditions, while the other, extending beyond the realm of academic concerns, was to help students understand the relevance of the Christian Gospel to the contemporary world. During the 1960's, however, members of the faculty, responding to changes in religious and cultural life both in this country and abroad, sought to redefine departmental goals. They wanted to free it of any pastoral responsibility and revise the curriculum to reflect more adequately other religious traditions—notably Islam, Judaism, and Eastern religions, and to a lesser extent, those of non-literate cultures. This meant eliminating most of the existing courses and designing a totally new program.

In revising the curriculum, there were a number of factors to consider. First, the new program had to reflect both the strengths of the staff and the needs and interests of the students. The faculty had noted increasing student enthusiasm in two areas: Biblical studies and Eastern religions. Interest in Biblical studies related to a respect both for the quality of the literature and for the methods of critical analysis developed by scholars in the field; in the case of Eastern religions, however, popularity among students corresponded to a somewhat ambiguous search for spirituality. To address this issue the faculty had to look for ways of channeling this spiritual quest into systematic inquiry.

A second problem dealt with incorporating other disciplines into the study of religion. From their discussions, the professors realized that such fields as literature, history, philology, anthropology, psychology, and sociology provided new perspectives from which to approach religious questions. Therefore, they needed to consider ways of including the insights and methods of those disciplines into the new curriculum. Finally, aware of their roles as teachers of religion, the faculty had to focus on ways to present the vast amount of material, from both primary and secondary sources, to undergraduates. Organizing it according to historical periods neither attracted students nor addressed adequately the methodological questions of an historical examination of religion. It seemed appropriate, then, to begin with the present, isolating issues in contemporary culture which posed questions relating to the study of religions, and then using these questions as entry points for an investigation of historically important texts and religious phenomena.

The instructors began to reconstruct the curriculum by creating five upper division, topical courses. One, entitled The World, the City of God, and the Problem of Justice, started with case studies in modern ethics and went on to include discussions about the problems with which Augustine and other Western religious thinkers had dealt. In another course, Redemption and Freedom: Faith or Satori, talks focusing on the meaning of those liberating experiences within modern culture served as a springboard for the study of Pauline and Lutheran thought in the West and Zen Buddhism in the East. To provide background for these specialized courses, faculty then developed three more focusing on literature in the field; these were The Biblical Heritage, The Oriental Heritage, and The Study of Religion, the last a course which included texts ranging from Spinoza's *Theologico-Political Treatise* to Paul Ricoeur's *Symbolism of Evil* and provided students with a history of questions relating to the nature and meaning of religion in Western traditions. Finally, they designed an introductory lecture course, Sacred Texts, Spiritual Experiences, Critical Thinkers.

While the department still offers some of these original courses, it has continued to revise the curriculum, expanding it and adjusting courses to reflect new faculty and changing student needs. Courses are divided into four general areas: Introductory Courses, which present students with major texts, issues, and figures of religious traditions; The Literature and History of Religion, focusing on important texts from both Eastern and Western religions; Political, Cultural, and Psychological Aspects of Religion, featuring special topics, such as the role of myth and ritual in religious systems or an analysis of the quest for salvation as expressed in Indian, Chinese, and Japanese Buddhist

traditions; and Interdisciplinary Courses and Guided Readings, including such courses as Ancient Near Eastern Civilization and Culture, and Islamic Civilization and Culture.

Among the courses required of all majors is The Biblical Heritage, featuring a comparative analysis of Biblical literature within its historical and religious contexts. Divided into three segments, it begins with a brief introduction to identify goals, methods, and the problems involved in a contemporary analysis of the Bible. The second and third sections of the course, The Literary Legacy of Ancient Israel: The Hebrew Bible, and The Beginnings of Christianity and the Crisis in First Century Judaism, are divided into topics; thus, students read about Joshua and the conquest of Canaan in The Book of Joshua; visionary experiences and prophecy in Amos, Hosea, Isaiah, and Jeremiah; the founding of the Christian Church in The Book of Acts; and the life and death of Christ in the Gospels. They examine these and other Old and New Testament texts, analyzing their structure and content in terms of literary, historical, and religious value. Bible readings are supplemented by such texts as David Robertson's *The Old Testament and the Literary Critic*, W.A. Beardslee's *Literary Criticism of the New Testament*, and a variety of optional books and articles. In addition, the professor provides students with a series of questions based on the readings; these help them to understand the narratives, place texts into appropriate historical contexts, identify themes and motifs, and, in some cases, establish a nexus with contemporary issues. Short written exercises of approximately seven pages also aid students in organizing the materials and expressing their own critical judgments about the texts. One recent exercise, for example, required an examination of the stories of Ruth and Samson accompanied by a comparison of generic characteristics and major themes.

In addition to The Biblical Heritage, students complete The Study of Religion, a survey of nineteenth and twentieth century thought concerning the nature of religion; The Oriental Heritage, a study of classical literature and the history of religions in India and the Far East; The Spiritual Heritage of the West, which includes readings from the religious literature of Islam, Christianity, and Judaism; two electives; a senior seminar; and a senior thesis. The seminars, structured around specific themes, help students to integrate the knowledge and skills they acquired from previous coursework. Recent seminars dealt with the theme of reformation in both Eastern and Western religions, and the significance of comparison in the study of religions. Readings and student led discussions provide an opportunity to organize the information and prepare for comprehensive examinations. For the senior thesis, majors choose a topic of interest and investigate it thoroughly. In one case, a student did a study of William James, focusing primarily on his book, *The Varieties of Religious Experience*; in another, a student wrote about the experiences of orthodox Jews in concentration camps, interviewing survivors living in New York and Los Angeles.

The Department of Religion continues to expand its program by incorporating new courses into the curriculum; these often extend into areas outside the discipline. Plans are presently being made for two additional courses. One, Images of East and West: Japan and America, will study the content of East-West comparisons done by Japanese and American scholars to address the issues of method and function in such comparisons. The second course, The Bible and the Renaissance Epic, will be offered jointly by the English and religion departments; in this course students will explore the role of the Bible in shaping Western literature by investigating the development of Biblical modes and themes in the works of Spenser, Shakespeare, and Milton.

Student and faculty response to the new curriculum has been and continues to be positive. Both majors and nonmajors feel that courses help them to gain the ability to form opinions and express ideas clearly and coherently. This training, characteristic of a liberal education, has been useful in a variety of areas; graduates often go on to advanced programs in religious studies and the ministry, in addition to entering the fields of law, medicine, business, mass communications, education, and social services. The faculty feels that the broader curriculum reflecting a variety of traditions has helped both them and their students to develop a new awareness of the nature of the religious experience in general, as well as an increased understanding of the human condition.

For further information, contact:
William Whedbee, Chairman
Department of Religion
Pomona College
Claremont, CA 91711
(714) 621-8000

Additional Programs

Arizona State University, Tempe, AZ 85281

Department of Humanities and Religious Studies—With courses in such areas as Eastern, Middle Eastern, and Western religious traditions, American religion, and contemporary religious thought, the interdisciplinary program at Arizona State University helps students develop an understanding and appreciation of a wide variety of religious phenomena. Because the program is associated academically with humanities and administratively with the College of Fine Arts, it emphasizes the relationships between religion and culture, particularly in the areas of art, music, literature, and philosophy. Faculty are also aware of the regional context in which they teach; therefore the department supports the development of research and teaching programs in Native American and Hispanic religious traditions.

Richard E. Wentz, Department of Humanities and Religious Studies

Birmingham-Southern College, 800 8th Avenue, West, Birmingham, AL 35204

Religious Studies Program—At Birmingham-Southern College the understanding of religion is considered an essential ingredient of a liberal arts education, so faculty members in the Department of Religion teach a variety of traditional courses in Biblical studies, theological studies, and history of religions to aid students in understanding the religious dimensions of life. The department offers a B.A. degree in religion and, in conjunction with the Department of Philosophy, a degree in religion and philosophy. Department members have designed their courses to introduce students to their religious heritage. Other aspects of the religion program emphasize individualized learning opportunities: interim term projects, independent study and tutorial courses, service learning opportunities in cooperation with a local medical center and a ministry, and a series of interdisciplinary majors which combine religion with history, political science, science, sociology, dance, or music. In addition, the religion department contributes one course, called Crisis and Response, to a freshman honors sequence of four courses, taught by four departments, entitled Contemporary Man; this sequence focuses on the crisis in modern society's faith in itself, its institutions, and the quality of human experiences.

Earl F. Gossett, Professor of Religion and Philosophy

Brandeis University, Waltham, MA 02154

Department of Near Eastern and Judaic Studies—Brandeis University offers a wide range of courses designed to give students a broad understanding of ancient and modern Jewish traditions. Undergraduate majors in the Department of Near Eastern and Judaic Studies first complete a two semester introductory sequence in Hebrew literature and then proceed to take one course in each of four areas: Biblical texts; post-Biblical Jewish history; Jewish philosphy or thought; and modern Hebrew literature. Students complete the concentration with five electives, at least one of which must be in Jewish history. Courses deal with such topics as Jewish thought and traditions from ancient times to their modern European and American expressions; Biblical, Talmudic, and Midrashic literatures; Islamic philosophy; Hebrew and Yiddish language and literatures; and literary Arabic. Students interested in specializing in Near Eastern studies, Semitics, or Biblical studies may choose from courses offered by the Department of Classics in such areas as Akkadian, Egyptian, Hittite, Sumerian, and Coptic languages, Mesopotamian civilizations, and Egyptian civilization.

Marvin Fox, Chairman, Department of Near Eastern and Judaic Studies

Dickinson College, Carlisle, PA 17013

Religion Department—The religious studies program at Dickinson College serves two major purposes: to develop in students the knowledge and skills necessary for a critical analysis of Eastern and Western traditions, and to promote a greater understanding of the religious dimension of the human experience. The curriculum focuses on religions from historical, textual, phenomenological, and theological perspectives to give students the opportunity to examine the various traditions within their broad cultural framework. Courses are divided into four categories: cross-traditional and methodological courses; the religious traditions, dealing specifically with Judaism, Christianity, and Buddhism; American religious culture; and religion and contemporary culture. Majors first enroll in Religion in the Ancient Mediterranean World, which introduces to them problems and methods in the study of religion through a comparative survey of the Egyptian, Sumerian, Hebrew, Greek, Roman, and Indo-Iranian traditions. They proceed with a four course concentration in one of the three traditions and finish the sequence with five courses chosen from any of the four categories. Many undergraduates complete independent studies by investigating an area of interest under the supervision of a faculty member. Past projects have included studies on liberation theology and Marxism in Latin America; Sioux religion and mythology; the Hindu temple; mythologies of creation; and Black Pentacostal religions.

Daniel Bechtel, Chairman

Florida State University, Tallahassee, FL 32306

Department of Religion—The undergraduate curriculum of the Department of Religion at Florida State University emphasizes the investigation of religious phenomena and traditions within their broad cultural contexts. In addition to an introductory course and a senior seminar, majors complete coursework in four areas: Biblical studies; history of religions, including those of India, Japan, China, Africa, and the Middle East; religion and culture; and religious thought. The department sponsors a colloquium series and a religion lecture series in which faculty and guest professors and theologians from other departments or universities make presentations on relevant topics. Departmental activities also include participation in two special programs: the Institute for Social Policy Studies, which attempts to address common interests of church leaders, legislators, and government through research on contemporary social and political issues; and the Center for the Study of Southern Culture and Religion, which conducts research in various aspects of southern life.

John Priest, Chairman

University of Iowa, Iowa City, IA 52242

School of Religion—The undergraduate and graduate religious studies programs of the University of Iowa's School of Religion give students a broad understanding of the history and literature of various religious traditions. Emphasizing a secular approach to the study of religion, the school considers this knowledge of the religious dimension of the human condition essential for active participation in contemporary society. Students in the bachelor's degree program complete liberal arts courses, 24 hours of courses in religious studies, and 12 hours of supporting courses in such areas as history, philosophy, art, psychology, and sociology. Both undergraduate and graduate programs provide opportunities for concentration in five areas: Jewish and Christian Scriptures; History of Christianity; Theology and Ethics; World Religions; and Religion and Personality. The school also offers a master of arts degree in religion and health, a program combining practical experiences in the University Hospitals and Clinics with coursework relating to religion and personality, religious counseling, religious aspects of illness and health, religion in the United States, psychology, and sociology.

James C. Spalding, Director

Lafayette College, Easton, PA 18042

Department of Religion—The Department of Religion introduces students to the study of the basic phenomena of religion with special attention to Judaism, Christianity, and selected non-Western religions. Systematic and historical, the program enables students to appraise the religious traditions and supplies them with intellectual bases for personal judgments. In order to accomplish these goals, faculty members offer their students a variety of courses which cross traditional boundaries. Religion and Fantasy, for example, explores the religious motifs found in ancient and modern fantasy and folklore from both Eastern and Western traditions. Another course, Religious Values and the Cinema, focuses on questions relating to religious values in films such as Ingmar Bergman's *The Seventh Seal* and *Winter Light*, the Indian director Satyajit Ray's *The World of Apu*, and Akira Kurosawa's *Rashomon*. A third course, Religion and the Literary Imagination, is based on the premise that religious and literary imaginations are closely related. Studying the role of metaphor and narrative structure in the shaping of religious reality, students read a broad range of modern novels. Religion in Eastern Europe looks at the

religious situation in the USSR and in Eastern Europe by focusing on such areas as the Marxist critique of religion, the emergence of religious dissent, and the issue of religious freedom and human rights.
Ellen S. Hurwitz, Associate Dean of the Faculty

University of North Carolina at Chapel Hill, Chapel Hill, NC 27514
Department of Religion—A wide variety of courses on the history, sacred texts, beliefs, and institutions of Western and Eastern traditions allows undergraduates to study religious phenomena within broad cultural and historical contexts. Course offerings in the spring of 1980 included Introduction to Religion and Imaginative Literature, where students compared ways in which such figures as St. Augustine, John Bunyan, Montaigne, Rousseau, Sartre, and Levi-Strauss revealed aspects about themselves and their cultures in their autobiographies; Religion in Colonial Society, which focused on Anglo-American religious traditions of the seventeenth and eighteenth centuries; Religion and Modern Art, a course that examined major works of religious art in the modern period and the influences of religion on modern art movements; and Observation and Interpretation of Religious Action. In this last course, offered jointly by the religion and anthropology departments, classroom work and field experiences were structured around the theme of ritual of healing. The department sponsors a number of related extracurricular activities as well; at a three day symposium held in March, 1980 entitled Interpretations of Religion and Culture, lectures and discussions focused on the interactions of religion and culture. Also scheduled for the summer, 1980 is a four week archaeology field excavation course at Tel Aphek-Antipatris, Israel.
John Van Seters, Chairman

St. Anselm's College, Manchester, NH 03102
Comparative Cosmologies—As part of its NEH Humanities Program, St. Anselm's College offers a series of upper-division electives unified by a comparative cultures theme. Among those courses, Comparative Cosmologies gives students interested in religious and philosophical world views an opportunity to analyze and compare the cosmologies contained in some of the most important religious and philosophical texts in both the Eastern and Western traditions. Essentially a seminar, the course emphasizes critical analysis and comparison of the readings which include such widely diverse works as the *Dhammapada*, Hobbes' *Leviathan*, and St. Augustine's *City of God*. Issues discussed are not limited to questions of content; problems of style and approach are also examined. Students are asked to develop their own definitions of cosmology and to explore methodological issues as part of the regular seminar discussions. These questions of method and definition naturally receive further emphasis because the course is team-taught with faculty from theology, philosophy, and literature.
Philip Valley, Director of the Humanities Program

Syracuse University, Syracuse, NY 13210
Department of Religion—The religious studies curriculum at Syracuse University provides undergraduates an opportunity to explore the forms, beliefs, and practices of major religious traditions. Through studies in the history and sacred writings, students gain an understanding of these religions within their broad cultural contexts. Students may begin by choosing a series of separate courses on specific traditions or by taking Introduction to the Study of Religion, a modular course which examines the religious phenomena of a variety of traditions, both ancient and modern. After an initial one week module dealing with the concept of religion and religion as a field of academic inquiry, students proceed to elect a series of four week modules from among three general categories: expressions, issues, and methodologies. With instructional formats ranging from required seminars to total self instruction, these modules cover such topics as myths, death and eschatology, means of salvation, and sociological methods of studying religions. Such courses as Christian Ethics and Social Issues, Theology and the Environmental Crisis, Visual Theology: The Hindu Tradition, Black Religion in American History, and Utopias: Religious Communities and Secular Thought also demonstrate departmental emphasis on the relevance of religious thought to other areas, including psychology, history, art, philosophy, and social sciences.
Ronald R. Cavanagh, Chairman

Temple University, Philadelphia, PA 19122
Religious Studies—As a large department of religion in an independent university, faculty members provide undergraduates a variety of courses. With over 120 courses listed in the catalog, the department has 30 majors and over 700 students in its undergraduate courses each semester. A sampling of course titles gives a sense of the breadth and depth in the religious studies curriculum. Some of the courses in Eastern studies, for example, include Introduction to Tibetan Religions; Hindu Ethics; Yoga and Tantric Mysticism; Studies in Early Chinese Zen Buddhism; Taoism and the Yi-Ching and Buddhism, Psychoanalysis, and Existential Analysis which compares doctrine in Buddhism and Zen Buddhism with the theories of Freud, Heidegger, Sartre, Binswanger, Frankl, and Fromm. Courses in Islam include Islam and Art; Women in Islam; Religion and Revolution: An Islamic Model considers Islam's struggle against colonialism, racialism, and radicalism; and Mystical Experience in Islam. In Judaism, some of the courses are The Prophets of Israel; Dead Sea Scrolls; Jewish Mysticism; and Judaism and Literature. Courses in Christianity include An Introduction to Eastern Orthodox Christianity; Christian Mysticism; The Crisis of Christianity which compares present church troubles with those of the ancient Christian Church in its formative period. Other courses provide the student with a great variety of choices: Women in Religion and Society; Earth Ethics; Religion, Politics, and Genocide which discusses the Nazi holocaust and the Christian responses and failures to respond; Religion and the Arts; Religion and Human Sexuality; Popular Ethics: USSR, China, Japan; People's Ethics: Indian and African; African Religion and New World Culture; and Marxism, Psychoanalysis, and Religion.
John C. Raines, Director, Undergraduate Studies, Department of Religion

Valparaiso University, Valparaiso, IN 46383
Theology Studies—Undergraduates at Valparaiso University are involved in religious studies in a variety of ways. All students take two or three courses in theology to fulfill general education requirements. In such courses as Introduction to Christian Theology, Literature of the Bible, The American Religious Experience, Contemporary Ethical Issues, and Theology and the Sciences of Man, they learn fundamental concepts of religious thought and traditions while they gain an understanding of the relevance of Christian faith to modern society. Through a combination of liberal arts courses and religious studies, the curriculum for theology majors provides the necessary academic background for advanced study in graduate schools and seminaries, as well as for involvement in other church related professions. Both the Ministry of the Laity program and the Deaconess training program (administered in cooperation with the Lutheran Deaconess Association) combine studies in theology and a related field with practical experiences in social services agencies, church affiliated organizations, schools, and health care and criminal justice institutions to help prepare students for work in such areas as ministry, evangelism, crisis intervention, and counseling. Finally, all students may participate in a wide range of extracurricular activities designed to complement theology studies; these include helping in worship, participating in choirs, and taking part in lectures, conferences, and workshops sponsored by various church related associations.
Walter E. Keller, Chairman, Theology Department

Wellesley College, Wellesley, MA 02181
Department of Religion—Within the last 13 years the Department of Religion at Wellesley College has undergone changes in both its curriculum and its philosophical orientation. Originally named Biblical History, Literature, and Interpretation, the department offered courses focusing primarily on Biblical studies and Protestant theology. In 1967 the department changed its name and expanded the program to reflect the pluralism that faculty perceived as

characteristic of the discipline. The Department of Religion and Biblical Studies began to offer courses in the following areas: Hebrew Scriptures, New Testament, Western Religious Thought, Religion and Society, Asian Religions, Biblical Languages, and Religion and Literature. Now, in accordance with its definition of religious studies as a discipline incorporating a variety of diverse but interrelated materials and methods, faculty have again changed the name of the department and have established new distribution requirements for undergraduate majors. Effective at the start of the 1980-81 academic year, these students will take at least one course each in the areas of Biblical studies, Asian traditions, and Western traditions, in addition to completing a concentration in an area of interest. Such courses as Crises of Belief in Modern Religions; Biblical Archaeology; New Testament Greek; Religions and the Human Life Cycle; Buddhist Thought and Practice; and Religion and the Social Sciences will provide an opportunity to examine Eastern and Western religious traditions from a number of perspectives.

Roger A. Johnson, Professor, Department of Religion

Resources

Biallas, Leonard J., ed. *Bulletin of the Council on the Study of Religion*. Washington, D.C.: Catholic University of America.

Published five times a year, the *Bulletin* features articles on a variety of topics related to scholarship and teaching in the field of religion. Each issue also includes short essays describing religious studies programs at colleges and universities throughout the country.

Harvey, Van A. "Reflections on the Study of Religion," *Journal of the American Academy of Religion* (AAR, 1970), Vol. XXXVIII, No. 1, p. 17-29.

From the perspective of a man who has moved from department of religion to seminary and back to department of religion, Harvey sees a healthy ferment in the field of religious studies. He analyses the reasons for this ferment and finds a conflict between the seminary and university in their views of the future of religious scholarship; he also finds a strong preoccupation with methodology. He concludes that religions can be studied from many standpoints and that contributions to the teaching field depend not so much on method as on the teacher's knowledge, insight, and imagination.

Holbrook, Clyde. *Religion, A Humanistic Field*. Englewood Cliffs, NJ: Prentice-Hall, 1963.

Holbrook hopes to acquaint a larger public with religion's role within the humanities. Defining religion along broad lines, he examines its peculiar problems and opportunities, and its contributions to humane living. The third chapter, Undergraduate Instruction, is of special interest because it examines the purposes of religious instruction, the problem of indoctrination, and a long section on curricular content and evaluation. Another chapter, Relations of Undergraduate Departments of Religion to Theological Seminaries and Graduate Schools, closely examines the influence of graduate training on faculty and curriculum, as well as on pre-theological training and undergraduate religious teaching.

Mclean, Milton D. *Religious Studies in Public Universities*. Carbondale, IL: Southern Illinois University, 1967.

Though a directory of colleges and universities with religion programs is somewhat out of date, the first half of the book presents a series of articles giving an overview of the relationship of religion to university studies as a whole, including such essays as Roy W. Battenhouse's "A Strategy and Some Tactics for Teaching in Religion," and "The Study of Religion as an Academic Discipline" co-authored by Stephen T. Craig and E. Thomas Lawson.

Neusner, Jaboc. *'Being Jewish' and Studying About Judaism* and *Judaic Studies: An Exercise in the Humanities* by David R. Blumenthal. Address and Response at the Inauguration of the Jay and Leslie Cohen Chair of Judaic Studies at Emory University, January 23, 1977. Atlanta: Emory University, 1977.

Neusner discusses the relationship between religion and the academic study of religion and finds that the traditional academic insistance upon detachment interferes with the understanding and descriptive study of religion. Blumenthal's response asserts that to "convey the sense of the transcendent which resides in, and encompasses, *all* life—this is the task of education in the humanities." Both essayists explore the practical question of teaching the transcendent in the college classroom.

Overholt, William A. *Religion in American Colleges and Universities*. Washington, DC: American Personnel and Guidance Association, 1970.

This book provides an overview in such chapters as The Historic Relationship Between Religion and the University, Religious Needs of College Students, and Serving Religious Needs and Interests of Students. Includes a substantial bibliography.

Parsonage, Robert Rue, ed. *Church-Related Higher Education*. Valley Forge, PA: Judson Press, 1978.

This book represents the final stage of a three year project, begun in 1975 by the National Council of Churches, aimed at helping church-related institutions clarify missions and goals. A study of 14 church-related colleges was made in an attempt to identify various ways that each perceived and practiced its affiliation. Section I summarizes the findings while Section II includes essays providing an historical survey of church relatedness in higher education, an overview of denomination policies regarding church relatedness, and some perspectives on the future of such relations.

Ramsey, Paul, and John F. Wilson, editors. *The Study of Religion in Colleges and Universities*. Princeton: Princeton University Press, 1970.

This collection of issues-oriented essays examine the role of religious study in liberal arts colleges and university arts and science colleges. It also anticipates future changes by exploring the range of developments now possible for the study of religion over the coming decades. Though philosophical in approach, many of these essays have curricular implications. Titles include "Context of the Study of Religion in Colleges and Universities" by John F. Wilson; "Biblical Studies in the University" by Jacob Neusner; and "The Study of Religion in Colleges and Universities: A Practical Commentary" by James M. Gustafson.

Religion and the University. Toronto: University of Toronto Press, 1965.

This collection of essays includes two of special interest. "Religion and the Importance of the Humanist Approach," by Charles Moeller, has two long sections which describe the place of religion in formal university studies and examine the relationship between religion and scientific study. Alexander Wittenberg, in "The Relationship between Religion and the Educational Function of the University," looks at the conflicts between religion and university education, but also sees agreement in the challenge to explore the most significant aspects of the human condition.

Smith, Wilfred Cantwell, "The Study of Religion and the Study of the Bible," *Journal of the American Academy of Religion* (AAR, 1971), Vol. XXXIX, No. 2, p. 131.

Smith notes that over the last decade the *teaching* of religion has become the *study* of religion, along with the transition from the seminary to the liberal arts department. This emphasis, in which a field like Asian studies can be seen as more significant in modern times than traditional Christian studies, brings into serious question the role of areas such as the study of the Bible. Smith then asks what kind of curriculum and what kind of teacher would be best in the field of Bible study.

Ulich, Robert. *A History of Religious Education: Documents and Interpretations from the Judeo-Christian Tradition*. New York: New York University Press, 1968.

Ulich's account begins with the Judaic tradition and the early centuries of Christianity, moves through the Middle Ages, the Renaissance, the Reformation and Counter Reformation, surveys New England Puritanism, the Romantic movement, and finally documents the changing contemporary American scene in religious education.

Welch, Claude. *Religion in the Undergraduate Curriculum: An Analysis and Interpretation*. Washington, DC, Association of American Colleges, 1972.

An outgrowth of the AAC Commission on Religion in Higher Education designed to examine the status and format of undergraduate religious studies programs, the book features a number of essays representing perspectives on such topics as religion as an academic discipline, the relationship of the campus ministry to religious studies, and the question of advocacy within the religious studies curriculum. It also includes a section providing general characteristics of undergraduate religious studies program as well as a chapter focusing on programs at specific institutions.

"Identity Crisis in the Study of Religion? A First Report on the ACLS Study." *Journal of the American Academy of Religion* (AAR, 1971) Vol. XXXIX, No. 1, p. 3.

Gathering information on many graduate and undergraduate religious studies programs, Welch examines education in religion at a time of financial crisis and retrenchment. He talks mainly about "questions, uncertainties, tensions, and signs of change." He makes proposals, but only after evaluating a quarter of a century of development in what he considers a young discipline.

Wilder, Amos N. *Liberal Learning and Religion*. Port Washington, NY: Kennikat Press, 1969.

Wilder has collected 14 philosophical essays arranged in four sections. One section, The Academic Curriculum, has essays including Douglas Knight's "Religious Implications in the Humanities," "Religious Faith and the Task of the Historian" by Roger L. Shinu, " Scientific Method and Religion" by Edwin E. Aubrey, and Walter G. Muelder's "Norms and Valuations in Social Science." Another major section, The Academic Community, includes such essays as Bernard M. Loomer's "Religion and the Mind of the University."

Williamson, William Bedford. *Language and Concepts in Christian Education*. Philadelphia: The Westminster Press, 1970.

The first two parts of this book focus on broad philosophical questions such as "What is Christian Education?" The third part, however, entitled Methodological Decisions, closely examines the primary factors in the educational process, including teaching, learning, the curriculum, and methodology.

The Forum for Liberal Education

Volume II, No. 8

Kathryn Mohrman, Editor
Wayne H. Hoffmann-Ogier,
Research Associate
Carol Buchman, Research Assistant

aac

The Forum for Liberal Education is a topic-oriented publication featuring a subject of importance for liberal education in each issue. It does not endorse or evaluate institutional activity. Rather, it describes various ways in which institutions of higher learning address important common concerns. Upcoming issues of the *Forum* will look at academic advising, educational technology, career development in liberal education, foreign language and area studies, and writing programs. Contributions of program information from *Forum* readers are encouraged.

The *Forum for Liberal Education* is published eight times during the academic year by the Association of American Colleges. The *Forum* is available at a subscription rate of $12 per academic year for persons at AAC member institutions, and $18 for all others. Copies of back issues and rates for multiple subscription orders are available upon request. Please address all correspondence, inquiries, and subscription orders to

FORUM
Association of American Colleges
1818 R Street, N.W.
Washington, D.C. 20009
(202) 387-3760